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The TAHRIK-i-JADID

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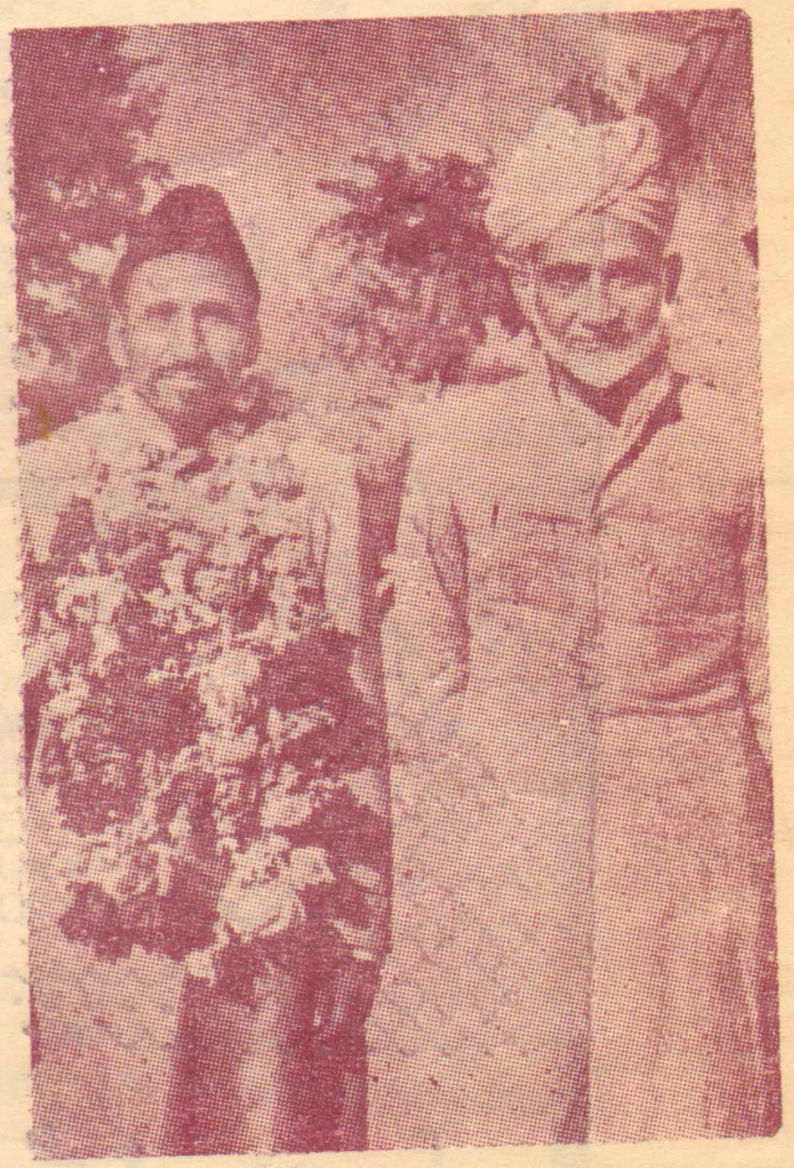
Tabligh 1353 H. S. — February 1974

Editor : Naseem Saifi

Ch. Rashid ud-Din and Maulvi Haider Ali Uppal have left for Liberia and Ghana respectively.

مکرم چوھدری رشیدالدین صاحب
اور مکرم مولوی حیدرعلی صاحب
اہل مغربی افریقہ تشریف لے گئے ھیں

Maulvi Abdur Rashid Razi and Alhaj Maulvi Mohammad Siddiq. Razi Sahib has left for Fiji.



مکرم مولوی عبدالرشید صاحب رازی
فجی تشریف لے گئے ھیں ان کے ساتھ
فجی کے سابق مبلغ مکرم مولوی
الحاج محمد صدیق صاحب امرتسری
کھڑے ھیں

وقت کا تقاضہ ... انتھک محنت!

ہم سب کو انتھک محنت سے اپنی مشکلات پر قابو پانا ہے اور اپنے ملک کی تعمیرِ نو کیلئے ٹھوس بُنیادیں استوار کرنا ہیں۔ آیئے! ہم ایک ہو جائیں، محنت کریں، سادگی اپنائیں، کفایت شعار بنیں، پیداوار بڑھائیں، برآمدات کو فروغ دیں ـــــ اور اپنے ملک کو مستحکم بنانے میں کوئی کسر اٹھا نہ رکھیں۔

راہِ ترقی میں پیش پیش **یو بی ایل** یونائیٹڈ بینک لمیٹڈ

انٹرنیشنل بینک

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بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

VOL. X — No. 2
FEBRUARY 1974

Editor
NASEEM SAIFI

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THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only two Rupees for one year in Pakistan and India and seven shillings or one Dollar abroad. Address communications to the Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

MALFOOZAT

Purity of Heart

The Promised Messiah, peace be on him, says: The centre of all the acts of worship is the heart. If somebody performs the acts of worship but he does not find himself inclined towards Allah, his acts ef worship will be meaningless. Therefore it is very essential that the heart should be fully inclined towards Allah. Behold, there are thousands of mosques but what is done there except that the ceremonial rituals of worship are performed. That exactly was the condition of the Jews at the time of the advent of the Holy Prophet, peace and blessings of Allah be on him; they used to perform the acts of worship as a matter of ceremonial ritual but their hearts were not inclined towards worship—and this inclination of the heart is the soul of worship. That is why the curse of Allah fell on them.

At the present time, too, all those who do not care for the purity of the heart, their acts of worship—which they perform as a ceremony—will be of no avail to them.

The greenness and growth of the garden of Actions depends on the purity of heart. And that is why Allah says:

قد افلح من زكها و قد خاب من دسها

i. e. only that person will achieve success who will purify his heart and whoever will not do so, and will rather turn to the lowly passions, will never achieve the aim of his life.

(Malfoozat vol VII p-389)

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OUR 81ST JALSA SALANA

CENTENARY CELEBRATION SCHEME

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LAUNCHED

The 81st Jalsa Salana of the world—wide Ahmadiyya Jamaat was held at Rabwah on the 26th to 28th of December 1973. Despite the fact that weather was very inclement—it was extremely cold and foggy—the attendance was an all time record—the count showed that they were no less than a hundred and twenty five thousand. In fact men, women and children flocked to Rabwah with greal zeal and fervour and spent most of the Sessions' time at the premises of the Jalsa (men and women separately).

Delegations consisting of numbers varying from one to seven from different countries of the world also attended. They not only addressed the Gathering at the Jalsa, they also held a Press Conference which was attended by more than a dozen of correspondents from various newspapers and Radio Pakistan.

Rabwah was most gaily decorated with buntings, banners, illuminating Tube lights and coloured decoration bulbs. Eight decorative gates were erected and the guests were given a tumultuous and hearty welcome. Smiling faces welcomed all those who came to attend this auspicious occasion.

In addition to the six Sessions of the Jalsa, an evening session was also held as usual at the Masjid Mubarak and another meeting was arranged for speeches to be made in various languages. This time the number of languages was greatly increased because of the presence of delegates of various countries

The Afsar Jalsa Salana (the Officer incharge of all the arrangements except the programme of the Jalsa speeches) issued a brochure detailing the significance of the Jalsa and also the arrangements that are usually made on this occasion. This brochure is being reproduced elsewhere in this issue. Before the starting of the Jalsa, Huzur went round to see the completion of the arrangements and on this round of his, he met all those who were allotted some duties to be performed, and he shook hands with them all.

The Premises of the Jalsa was arranged like a stadium improvised with logs and bricks. The steps thus made proved very comfortable in the extreme cold weather. That is what exactly used to be done at Qadian.

The premises had two flags—one of Pakistan and the other of the Jamaat—while the Pakistan's flag was hoisted by the Pakistanis, the Jamaat's flag was hoisted by Alhaj A. A. Abiola of Nigeria, he being the oldest Ahmadi among the delegates. The Alhaj was congratulated by all the delegates and other members of the Jamaat on this good fortune of Nigeria.

One of the specialities that will make this Jalsa remembered for a long time to come was that Hazrat Khalifatul Masih III placed before the Jamaat a sixteen year scheme for the progress and expansion of the Jamaat. At the expiry of these sixteen years, the

Jamaat will have become a century old. Preparation therefore must be made to hail the advent of the second century of the Jamaat. The celebration of the occasion will be carried out for one full year

In his inaugural Address Hazrat Khalifatul Masih III recited the following verses of the Holy Quran :

ربنا اننا سمعنا منادیا ینادی للایمان ان
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آمنوا بربکم فامنا ربنا فاغفرلنا ذنوبنا و
کفرعنا سیاتنا و توفنا مع الابرار ربنا و
آتنا ، و عدتنا علی رسلك و لا تخزنا یوم
القیامة انك لا تخلف المیعد (آل عمران)
ربنا افتح بیننا و بین قومنا بالحق و انت
خیر الفاتحین (سوره اعراف)

and said : O ye the lovers of the Holy Prophet, peace and blessings of Allah be upon him, who go to the east and to the west which are utterly dark and exalt the name of Allah and try to establish His Unity, may the peace of God and of the Holy Prophet be on you. O ye who are the lovers of Islam for which you are prepared to sacrifice your lives,— you who go to sleeping atmosphere of the East and travel thousands of miles to spread Islam and deliver the message of Hazrat Mirza Ghulam Ahmad, peace be on him, the spiritual son of the Holy Prophet, peace and blessings of God be upon him, may the peace of God and the peace of the Holy Prophet be on you.

He named all the four directions and said that those who were struggling to bring light in their respective areas and were carrying the message of Islam to every soul, peace of Allah and peace of the Holy Prophet, be on them all.

While offering these supplications Huzur remarked that they heard a sweet loving and sympathetic voice which said that it had come from God and wanted to take everyone near to God. It was this voice that gave them insight which could be given only through the religion of Islam. It was this voice that entrenched the love and greatness of the Holy Prophet in the hearts and which gave them the certainty of faith in the Holy Quran being the last law of Shariat— and the most perfect one.

Huzur said, "O our Lord we heard the voice of this Crier and believed in him. It is through him that we have found and grasped the truth. It is through him that we have realised that God has in fact decided upon the heaven that Islam is going to be victorious in this last battle with Falsehood.

We have gathered ourselves round him and we are prepared to make all the sacrifices that are required of us. But, O our Lord, we are very weak and we are liable to be ignorant and negligent. Do make such arrange— ments that our weaknesses may vanish and if we ever display them, we may be protected against their evil effects. O our Lord, do not look to our weaknesses, but keep an eye on our sincerity and the zeal that we have. Do grant us success and victories and bless our humble efforts much more than their real worth. Do bless our homes and our hearts and fill them with your own Light and kindle the candle of your love in our hearts in a way that its light and its heat may benefit others also—others, not only our contemporaries but also the coming generations.

Before closing, Huzur remarked that though it seems that we pray for so many things, the fact is that there is only one thing for which we pray and that is that God may provide

means during the very life time of ours for the fulfilment of all what He said in connection with the glad tidings of final victory of Islam and also good news of the love of the Holy Prophet, peace and blessings of Allah be upon him, being entrenched in the hearts of the people—May all this happen in our own life time and may we be witnesses to all these joyous happenings. This actually is the main (and the only) thing for which we should supplicate to Allah all other things are included in this very thing.

A silent prayer by the whole congregation brought the inaugural Address to a close.

THE SECOND DAY

On the second day of the Jalsa, Huzur Addressed the gathering in the Second Session. He first led the congregation for Zuhr and Asr Prayers and then after recitation from the Holy Quran and the reading of a poem had been done, he gave the Prize Banners to the best Majlis of Khuddamal Ahmadiyya and the Majlis Ansarullah. As for the Prize Banner to the Khuddamul Ahmadiyya the announcement was made by Maulvi Ataul Mujib, the President of the Majlis (Central) who also requested Huzur to give the Banner to Majlis of Martin Road Karachi. When this Prize Banner had been given by Huzur, the Quaid-i-Umoomi, Ansarullah (Naseem Saifi) announced that Majlis Ansarullah of Martin Road Karachi had been declared as the best Majlis. On his request Huzur granted the Banner of Ansarullah to the Zaeem Aala of Martin Road.

After this brief but pleasant ceremony of granting the Banners, Huzur started his Address to the Gathering with the recitation of Tashahud and Suratul Fatiha.

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Huzur remarked that if the foggy and the snowy weather did not stop the people from going about their worldly business, why should these things stop us from doing our religious duties. "We have dedicated ourselves for services of Allah and His religion—Islam," he said, "why should we mind this weather and desist from coming to this place to listen to the words that guide us to the betterment of our lives. There is no denying the fact that it is very cold these days but as I could see the lovers of Allah have not been detained from their religious duties, for, there kindles a flame of the love of Allah in their hearts and it keeps them warm."

Huzur prayed for Allah's blessings on all the participants and also for those who could not participate for one or the other reason. Then, Huzur referred to a prophecy of the Promised Messiah, peace be on him, which draws our attention to the fact that the followers of the Promised Messiah will excel all others in knowledge and God—realisation. The prophecy, Huzur said, is always being fulfilled, and the followers of other religions cannot pick up courage to stand against us. But in this connection I should like to advise our young men that they should try to take their full share from the treasures of knowledge which Allah has provided for them in this Age through the Jamaat. They should take keen interest in the publications of the Jamaat—be they books or magazines and newspapers."

Later on he reviewed the activities of the Jamaat during the year. He dealt with the help that had been given to the needy persons and also to the clerical staff with low pay. He also reviewed the work of waqfi-

Aarzi, Fazl-i-Omar Darsul Quran, Nazarat Ishaat Literature and Waqfi-Jadid. He also told the Jamaat that so far 2867 copies of the Holy Quran had been presented to the Hotels to be kept in the rooms. Talking about the work of the Tahrik-i-Jadid Huzur told the Jamaat that the translation of the Holy Quran had been published in Dutch, German, Danish, Indonesian, Swahili and English languages. (French translation though not published yet has also been completed). Nineteen mosques had been erected during the current year.

He also gave some details of the work done under the Nusrat Jahan Scheme. He remarked that he had promised to give sixteen Dispensaries to West Africa in five years, he had given more than 16 Dispensaries in one and a half year. These Dispensaries are being run very successfully with the grace of Allah.

Huzur further remarked that there was a time when the Promised Messiah, peace be on him, had to appeal for ten pounds (Rs. 100/-) to dig a well at Qadian and he wrote to Hazrat Dr. Khalifa Rashid-ud-Din that he (the Promised Messiah) had noted down 2 annas (2 pence) against his name as donation from him. This was the beginning. Now Huzur said the stage had reached that the appeal was made for two and a half million rupees (one hundred thousand pound) and the double of that amount was subscribed. This should fill our hearts with gratitude and praises of Allah, Huzur told the Jamaat.

He closed his Address with praises for and prayers to Allah that He may always continue showering His blessings on all the members of the Jamaat.

THE THIRD DAY

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On the third day of the Jalsa—28th of December—Huzur announced a new plan for the preaching of Islam all over the world through more Missionaries, Mosques, Mission Houses, Schools, Hospitals, Translation of the Holy Quran in various languages and the publication of literature on extensive scale. This he said was in preparation for welcoming the advent of the second century; sixteen years from now the Jamaat will have completed one hundred years of its existence. For all this huge task he appealed for twentyfive million rupees with the hope that the Jamaat will contribute double of this amount. He named the Fund as Jashan Fund. He also gave some details of the celebration but remarked that the details will be worked out later on and the Jamaat will be informed in due course of time.

The celebration will be marked by the practical manifestation of Hamd (praise of God) and Azm (determination) and it will be continued for full one year.

Some of the details of the sixteen year scheme are given below:

(1) West Africa will be divided into three zones with three headquarters and these headquarters will arrange for the campaign of Islam to be carried out in their respective areas.

Likewise three headquarters will be set up in East Africa. Of course the Headquarters in this context means a Central Mosque, a Mission House and residential premises for Missionaries.

In Europe, attention will be paid to Italy and France, for, Italy is important as the Catholic centre and France for her language. The other important countries are Spain,

Denmark, Sweden and Norway. Missionaries have also to be sent to South America.

Huzur remarked that the achievement of all these tasks demanded tens of millions of rupees but he was not worried about the financing of the scheme. The need being genuine he was sure that Allah would provide and the angels would come down from the heavens with the required wealth.

(2) The translation of the Holy Quran must reach every body. So far it has been translated in six European and African languages. The French translation has also been completed and it is now being revised. It is expected that it will soon be ready for the Press. Of course the Holy Quran has been translated in Russian language also but we are waiting for some body from among the Jamaat to be able to revise it. The translation in Chinese, Spanish, Italian, Hausa are also needed urgently, for, a very large number of people speak these languages and they must be acquainted with the contents of the Holy Quran through their own languages. Along with other languages Huzur mentioned the Arabic language also. He also stressed the need for translation in Persian language.

The Holy Quran will have to be translated in these and many other languages in the next sixteen years.

(3) The literature containing basic Islamic teachings will be published in 100 languages. Arrangements will also be made to distribute this literature according to the need of the people. These publications will be mostly 4 — 8 page brochures so that people can read them easily and grasp them quickly.

The setting up of one big Printing Press at the universal Headquarters of the Movement is already on the way. Two more presses will be set up in different parts of the world; that will facilitate the printing of literature in various languages.

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(4) Huzur outlined the fourth point of the plan as the contact between the people of various parts of the world through correspondence:

As it has already been mentioned the total amount that Huzur has appealed for is twenty five million rupees but since this contribution has to be spread over sixteen years, confidently hoped that double the amount asked for will be donated by the Jamaat.

At the close of his Address, he repeated that he was not worried about the financing of the scheme, what he was anxious to see was that the sacrifices made by the Jamaat are accepted by Allah and He grants them the best reward.

Before presenting his new plan to the Gathering Huzur discussed the advent of the Promised Messiah, peace be on him, and read out copiously from the writings of the Muslim theologians during the past thirteen centuries. The passages that he quoted, made mention of the very high status of the Promised Messiah because of his being the perfect disciple of the Holy Prophet Mohammad, peace and blessings of Allah be upon him, and also because through his obedience and love he had to merge himself in the person of the Holy Prophet, peace and blessings of Allah be upon him.

He also gave the details of the blessings of Allah that He had showered on the Jamaat during the past one hundred years or so i.e. since the inception of the Jamaat.

The Address—and also the Jalsa Salana—was brought to a close with

silent prayers for everyone in every walk of life.

Huzur then announced the end of the Jalsa and told the guests that they could go back to their homes at their earliest convenience. He prayed for their safe return to their respective destinations.

DELEGATES SPEAK

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One of the new and very interesting features of the Jalsa was that quite a number of delegates from abroad also addressed the audience.

On the very first day, Mr. Rashid Ahmad from the United States of America, Mr. Uthman Gakuria of Kenya (East Africa), Mr. Izet Olevich of Sweden, Mr. Hanif Jawaher of Mauritius and Mr. AbdusSalam Madsen of Denmark addressed the Jalsa. All of them presented the greetings of the members of their respective Missions to the Ahmadis of Pakistan and narrated the working of the Jamaat and its progress.

On the 2nd day of the Jalsa, Mr. Abdul Aziz Abiola of Nigeria, and Mr. Zubair of Switzerland addressed the audience.

On the third day of the Jalsa, Alhaj Alhasan Atta of Ghana Mr. H. S. Yahya Ponto of Indonesia, Paramount Chief N. K. Gamanga and Mr. Hadayatullah Hubasch addressed the audience.

Though they were not originally scheduled to speak, time was provided to them during the scheduled programme.

All of them spoke in English language except Mr. Ponto who addressed the audience in Urdu.

Arrangement was made for the delegates to interpret the Urdu speaches in English, German and Yogusalav languages.

It deserves a special mention that the Ahmadiyya Flag was hoisted by the Nigerian delegate—Alhaj Abdul Aziz Abiola, he being the oldest Ahmadi from among the delegates.

We pray to God that Allah blesses this honour for Nigeria which is a unique one for which Nigeria will remain justifiably proud. As also all those who have worked there as Missionaries will feel a great honour to them and recognition of their humble services.

Women Section

Addressing the women Section of the Jalsa Salana, Hazrat Khalifatul Masih III, called upon them to realise their grave responsibilities in connection with themselves as well as in connection with their coming generations.

He addressed them as "My Fortunate sisters and daughters" and remarked that the reason why he had addressed them like that was that never so great responsibilities had been placed on the shoulders of any nation as had been done with the Muslim Umma and consequently never so great and good tidings had been given to any people as to the followers of the Holy Prophet, peace and blessings of Allah be upon him. "You are going to be recepients of the blessings that have been foretold", he said.

Huzur commented upon the verse انتم الاعلون and in this respect told his audience that this was conditioned

with ان کنتم مؤمنین In other words it means that if you will act according to the demands of faith you will win victories and you will be successful in every walk of life.

He said; "Allah has ordained that Islam should become dominant in this Age and this domination is going to be a universal one. The Satan attacked Islam in the thirteenth century (of Hijra) with all the force at its command and when the darkness reached its extreme Allah said to the Satan, 'You asked permission for preparations and all the sciences of the world came to your support; philosophy, politics, new inventions, deceit and lies—all these things were at your command. But now I tell you that I am going to raise the General of the forces of the Holy Prophet Mohammad, (peace be on him) to oppose you. He will be a lover of the Holy Prophet and he will face you." Huzur said that this was the glad tidings given to the Muslim Umma and the most effective and most beautiful manifestation of it is taking place in this Age of ours.

Then he recited a verse from the Sura Anfal and exhorted them to obey Allah and His Messenger in the light of that verse—The verse refers to obedience as Allah and His Messenger should be obeyed. He remarked that that kind of obedience was referred to in the words

ان کنتم مؤمنین

(if you are true believers)

Allah says in the Holy Quran that you should fear Him or in other words become righteous. The word used for it is Taqwa and it means to make Allah a shield and thus reform ourselves so that He may look at us with love and affection. All those who do that, Allah has promised Furqan for them, that is, He distinguishes them in such a way that the others cannot be mixed up with them. In this world those who are worldly inclined do not receive the spiritual blessings, though they are granted the bounties of this world. They cannot have the love of Allah as have the righteous people.

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Another advantage of Taqwa is that if you will adopt this way of life, Allah will remove your shortcomings.

Then he drew the attention of his audience to the fact that the times through which we were passing demanded great sacrifices. Who else other than you, he said, could be so fortunate as to witness the victory of Islam and its perfect dominance over other religions. This was indeed a great thing and it demanded great sacrifices.

Before closing, he prayed to Allah that the members of the Jamaat may be enabled to do what is required of them and the victory of Islam may come closer to us.

TAHRIK-I-JADID

(MONTHLY).

Have you shown it to a friend? Have you asked a friend to subscribe to it? Have you subscribed to it for a friend as a token of friendship?

Is there a library or a reading room near your house? Is it getting a copy of the Tahrik-i-Jadid regularly? If not, you should think over supplying it with a copy of Tahrik-i-Jadid. It will cost you only two rupees for one full year.

Managing Editor
Tahrik-i-Jadid (Monthly)
Rabwah.

Tahrik-i-Jadid,

PRESS CONFERENCE

Ahmadiyya Missionaries have turned the Tide

Digitized by Khilafat Library Rabwah

Islam is now better known in the West

The delegates of various Ahmadiyya Missions all over the world who had come to Rabwah to attend the Jalsa Salana held a Press Conference on the 29th of December 1973, at the premises of Tahrik-i-Jadid Guest House. It was attended by journalists representing the newspapers at Lahore and Lyallpur, Radio correspondents and the representatives of the News Agencies.

The conference was conducted by Mr. Abdus Salam Madsen from Denmark who set the ball rolling by giving a brief account of the Ahmadiyya Jamaat especially its day to day working and progress in European countries.

Having heard this brief account the journalists expressed their wish to hear all the delegates about the Jamaat in their respective lands. Thereafter all the delegates narrated how they joined the Jamaat and what the Jamaat has done so far and what it hopes to do in future. The delegates from Europe and the United States stressed the point that it was the Ahmadiyya Jamaat that had turned the tables there. People were drifting away from the false beliefs and theories and the Missionaries of the Jamaat have given them food for thought by acquainting them with the true teachings of Islam. The people there, they said, were getting more and more interested in Islam and that was quite apparent from the way they flocked to the Ahmadiyya Missions for further information and also the number of lectures that have to be delivered to the students of various grades Also a change in the trend of the Orientalists could be easily seen in their publications. They have now started to understand Islam and they are sympathetic towards it. The delegates from Europe and the States went to the extent of opining that if not for the Ahmadiyya Missionaries they would have become atheists. The Mosques, the Mission Houses and the literature that is being produced by the Ahmadiyya Missions have stunned the non-Muslims. They have now started to realise that Islam is winning the hearts of the people and sooner or later people will turn to this religion for their satisfaction which they so badly lack at this time.

The journalists asked them if they were satisfied with the progress of their Missions and the reply was that they could not be satisfied till the message had reached everybody and everybody embraced Islam. Nothing less than that they said could be their target and it was the achievement of the target that could give them satisfaction.

The delegate from Germany said that his acceptance of Islam was no less than a miracle. He had been a left wing socialist: a leader of the Hippies and an addict. Since he has become a Muslim. he said, his life has altogether changed. He is a renowned poet and a Radio artist.

The Afro Asian delegates told the representatives of the press that it was through the efforts of the Ahmadiyya Missionaries that their respective countries had been saved from the clutches of christianity. The christians had dominated almost all the walks of life but the schools opened by the Ahmadiyya Missionaries enabled the Muslims to compete with the christians. Thanks to these schools the set up has undergone a happy change. There was a time when the Muslims felt ashamed of being Muslims for it was

considered to be undignified but now they are proud of their religion and they have started preaching it to others. The delegate from Indonesia assured the Press that there were no less than 20,000 families who had joined the Ahmadiyya Jamaat in Indonesia.

Almost all the delegates stressed the point that it was mostly through the Ahmadiyya Missionaries that they had learnt about Pakistan. They were rendering free scrvice to Pakistan by publicising it in all the parts of the world. In fact in some countries it were the Ahmadiyya Missionaries alone who fought a Press battle to convince the people that Pakistan was a necessity for the Muslims of the sub-continent. The delegates said that the Pakistanis should be grateful to the Ahmadiyya Missionaries for looking after the interests of this country.

Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala also attended the Press Conference and answered some of the questions from the journalists.

At the close of the Press Conference, Hazrat Khalifatul Masih III also graced the Guest House with his presence and talked to the Press representatives.

Ahmadiyya Chief calls for Muslim Unity

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The Pakistan Times (30-12-73) reported the Press Conference as follows. This report was prepared by APP/PPI.

Editor

Lyallpur, Dec. 29 : The Chief of Ahmadiyya Community, Mirza Nasir Ahmad, today called for unity among Muslims and tolerance for each other's views by all Muslim sects to fight the anti-Islam forces which had got together against the Muslims all over the world.

Talking informally to newsmen from Lahore and Lyallpur at Rabwah in the presence of delegates from the United States, Europe, Africa and Asia to the annual Ahmadiyya Moot, which ended yesterday, he said forces inimical to Islam had come to an understanding to suppress the Muslims all over the world. But the faithful instead of getting together to fight their common enemy were quarrelling among themselves over trifle religious issues. Their disagreement on petty religious matters had divided and weakend them to the extent that even a small country like Israel was posing a grave danger to their faith.

He explained that the Muslims of all sects agreed on the fundamentals of Islam — God, Quranic teachings, finality of prophethood, prayers, Haj and kalimah. Their differences were over minor details to which even leading jurists like the great Imam Abu Hanifa and Imam Shafi had not objected, on the belief that differences on certain matters in Islam except basic principles were tolerable.

He said the community was against taking active part in country's politics although there was no bar on its members to hold political views or participate in political activities individually. Their main aim was the spread of Islam through preaching which task they were undertaking with great success in almost all continents, he said.

According to an earlier report, an eight-point "action plan for rapid expension of Islam" was announced by the head of the Ahmadiyya community on the concluding day of the three-day annual conference here yesterday.

MEET THE DELEGATES

Digitized by Khilafat Library Rabwah

The following Introduction of the delegates was distributed to the correspondents of the Newspapers at the Press Conference.

——Editor

Introduction of the foreign delegates who participated in the 81st Annual Convention of the World Wide Ahmadiyya Movement held at Rabwah, on 26th, 27th and 28th December 1973.

1. Alhaj Mohammad Dantalmura Yusop from Sabah, Malaysia.

Alhaji is the President of the Ahmadiyya Muslim Association. He is serving as Forest Cartographer with the Sabah Government. He accepted Ahmadiyyat in 1956.

2. Alhaji Abdul Aziz Abiola of Nigeria is a wellknown businessman who accepted Ahmadiyyat in 1943. He is also accompanied by Alhaji A.W Folawiyo. Through their personal efforts, Ahmadiyyat has spread far and wide and struck deep roots in their country.

3. Mr. H. S. Yahya Pontoh of Indonesia. Mr. Yahya has served as an Indonesian diplomat in various countries. Immediately after his return he took up job with the Ahmadiyya Movement in Indonesia voluntarily. At present he is editing '*Sinar Islam* an Organ of the Movement in Indonesian language. He is also accompanied by Mr. Rustom Adnan.

4. Paramount Chief N.K. Gamanga MBE of Sierraleone. A justice of the Peace, is a ruler of his Chiefdom, 126 sq. Miles, was elected Paramount Chief in 1942 and had been several times a member of Parliament and one time, Chairman of the Produce Marketing Board in Sierraleone and London.

Member Board of Governors for some of Ahmadiyya Muslim Secondary Schools, National President of the Ahmadiyya Movement in Sierraleone. Became Ahmadi in 1939. He is also accompanied by Bai Turay, a staunch Ahmadi and businessman by trade - upholstery and general cabinet maker. He is the General Social Secretary for Ahmadiyya Movement in Sierraleone. Joined the Movement in 1943.

5. Mr. Izat Olevic from Sweden. Mr. Izat is a Yogoslavian and Muslim by birth.

6. Mr. A. M. Gakuria from Kenya, East Africa. Mr. A. M. Gakuria is an Education Officer in the Ministry of Education, Kenya, East Africa.

7. Mr. Ismail Demush from Switzerland. Mr: Ismail Demush is a born Muslim of Yugoslavia living at present in Switzerland.

8. Alhaji J.C. Alhasan Atta M.B.E. from Ghana.

Regional Chairman, Ahmadiyya Movement, Ashanti. Retired Assistant City Engineer, Kumasi. City Council. Regional Chairman, Ghana Legion, Ashanti, Chairman F. & Staff Ghana Legion, National Council. Chairman Boy Scouts Association, Kumasi. Ex-Regional Director, Red Cross Society Ashanti. Chairman Society for the Prevention of Tuberculossis Member of the Management Committee, Ghana Culture Centre. Accepted Ahmadiyyat in 1932 and visited Rabwah four times. World Veterans Federation Council Member for Ghana.

9. Mr. Abdul Salam Madsen from Denmark. ((Born 28-11-1928).

Studied Theology 1947-54. Ist Part Theological Exam. Thesis in Religious Philosophy. Teacher's College 1955-58. Teacher Secondary School, 1958 Translated Quran with notes : 3 Vol (1967). Accepted Ahmadiyyat 1956. Translated 'Life & Teachings of Muhammad' (1967) Translated 'Muslim Prayer Book' (1968, 1971) Translated Vaglieri's 'Interpretation of Islam' (1971) Translated 'Teachings of Islam' by The Promised Messiah (peace be on him).

10. Mr. M. A. Jawaher from Mauritius. Mr. M. A. Jawaher is a treasurer of the Ahmadiyya Association of Mauritius.

11. Mr. Hidayatullah Hubsch from West Germany. Mr. Hidayatullah is an erudite, writer and poet whose articles are broadcast over Radio Germany. He has published two collections of his poems. He is editing "Wudd" devoted to the cause of Islam in German language. He is contributing 1/3rd of his income to the funds of the community.

12. Mr. Rashid Ahmad from U.S.A. Mr. Rashid Ahmad is an active member of the Ahmadiyya Movement in USA who received his theological education in Rabwah. He is accompanied by six more prominent members of the Movement in USA whose names are given below :

1. Mr. Hassan Kaleem
2. Mr. Ahmad Raqeeb Wali
3. Mr. Abdul Kareem
4. Mr. Abid Hanif
5. Mr. Fazle Omer
6. Mr. Abdul Rahim Zafar

13. Mr. Zubair Armin Pfaffhauser from Switzerland. Mr. Zubair is the Youngest delegate from Switzerland. He abandoned Church in 1956 and joined Ahmadiyyat in 1970.

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A MESSAGE
CENTUARY CELEBRATION FUND
THE APPEAL FOR THE JASHN FUND WAS LAUNCHED
by
HAZRAT KHALIFATUL MASIH III
in his Address to the Jamaat on the 3rd day of the Jalsa Salana.

Now, in a message published in the official organ of the Jamaat, Huzur has called upon the members everywhere in the world to donate generously to this Fund. Friends should keep in mind that the payment has to be made during the next 16 years and therefore they should not offer the promises for what they can only pay immediately. Allah is going to bless them a lot during the coming years. They should keep this fact in mind and send their promises more generously.

The promises should be sent to Hazrat Khalifatul Masih before the coming Majlis Mushawarat.

The amounts to be paid into this Fund should be sent to Afsar Khazana, Sadr Anjuman Ahmadiyya. with a note that the amount is meant for *Sad Sala Jashn Fund* (Centenary Celebrations Fund).

Huzur also prays to Allah that He may enable all the members of the Jamaat to do their best in this respect.

May Allah accept this prayer. Amen.

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From the Newspapers

Whither Europe?

The TIME of January 15, 1973 (the American News magazine) says :

Vive l' Amour

In the French town of Beefort (pop 65000), philosophy teacher Nicole Mercier, 28, was asked by her high school students to discuss a widely circulated pamphlet entitled *Apprenous a Faire* l'Amour (Lets' learn to make Love,) which recommends that teen agers engage in sexual intercourse of all varieties. When she agreed, one pupil told her father, an army colonel, who cried out : "This is not sex education : This is an invitation to debauchery : " within twenty four hours, authorities arraigned Mme, Mercier for an "outrage" against public morals, a crime for which she faced upto two years in prison and 3,600 Dollars in fines. Mme Mercier's fellow teachers struck Belforts three schools for several days in protest and there was even a talk of nationwide strike.

Last week all charges against Mme Mercier were thrown out of court, and the Ministry of Education announced a compromise. Starting next fall, for the first time, students will receive "information on reproduction" as part of their regular high school biology classes. To learn more than that about lovemaking they may enroll in special after—school classes to be run by physicians and representatives of birth control organisations."

T. J : Does it mean that "debauchery" has been legalised ?

Foul Deeds

The Time (19-2-73) writes under the heading "Male and Female," as follows :

"Real life Latin lovers do not much resemble their ardent moive counterparts. That is the principal conclusion to be drawn from a survey of 1056 Italian women by Lieta Harrison, a Sicilian writer. Harrison interviewed equal number of mothers and their married daughters and found the generations in agreement that "Italian men are disappointing as lovers and over hearing as husbands." One Milanese wife complained that her husband "has no passion," while a Roman wife described her spouse as "uninspiring." More than one fourth of the wives charged that their husbands had committed adultery—and many of the younger women had responded by taking lovers of their own. Why did many others remain faithful ? "I haven't betrayed him because I am stupid" explained one. Said another, "I'm always pregnant, that's why."

T.J. The civilization (or the teaching of a religion) that does not cut at the very root of the evil, leads men (and women) to what is now happening in the countries said to be far advanced in civilization.

Islam places a ban on the free intermingling of sexes and thus cuts at the very root of the evil of sexual immorality. Casualties may take place anywhere but what matters most is the general behaviour of the common run of man who really and truly set the pace for standards of society.

MARRIAGE UNDER ATTACK

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What is happening in Sweden? An Uppsala Universtiy Professor Karin Westman Berg has been telling the Americans through a lecture tour. The Time (14-5-73) has the following to say:

"In a series of lectures across the U. S. Uppsala University Professor Karin Westman Berg is challenging the popular view of young Swedes as symbols of sexual liberty, if not license. In studies of Swedish sexuality, she has found that most Uppsala students believe that a people ought to know each other from five to seven months before having sex. Among Swedes, she says, 80 percent of the males and 90 percent of the female consider fidelity "absolutely essential" in marriage. Westman Berg acknowledges that marriage is under attack in her country and that a fifth of all Swedish babies are born to unmarried parents. Nevertheless, she points out 80 percent of unwed Swedish mothers later decide to get married."

Christian youth 'reacting against church structure'

By Our Religious Affairs Correspondent

There was a widespread reaction among young Christians against any form of church structure, the Vicar Islington, Prebendary Peter Johnston, said in his presidential address to this year's Islington Conference yesterday. It appeared as though God had left his main churches in a siding, and was carrying on his work through other means.

Prebendary Johnston said this meant that any future united church would have to be far more flexible and simple in structure than any church was at the moment. At present, most churchmen thought of a united church in terms of a combination of present structures.

The conference, an annual gathering of national status attended mainly by clergy from the evangelical (low) wing of the Church of England, was told by Prebendary Johnston that he welcomed the present Anglican/Roman Catholic effort to get behind the controversies of the past 400 years in search for Christian unity.

Times London 9-1-74

The Review of Religions

A MONTHLY MAGAZINE DEVOTED
TO THE CAUSE OF ISLAM
THIS IS AN ORGAN OF THE
AHMADIYYA MOVEMENT
WHICH REPRESENTS
TRUE ISLAM

ADDRESS
The Review of Religions, Rabwah, Distt. Jhang, Pakistan.

PILGRIMAGE TO MECCA

Digitized by Khilafat Library Rabwah

NONE CAN BAN ANYONE

Check this Arrogance

It is a good thing the airlift of Nigerian pilgrims to Mecca and Medina is now over, despite initial hitches ranging from a late increase in royalty to a deliberate attempt by a foreign mission here to place difficulties on the way of some intending Moslem pilgrims who incidentlly are of a different sect.

We are dismayed that a foreign mission—whose duties in Nigeria are purely diplomatic—should arrogate to itself the responsibility of screening intending pilgrims with a view to rejecting the visa applications of those whose brand of Islam is contrary to that recognised by its home government.

Since when did diplomatic missions become religious propagandists? Is it not the duty of foreign missions to issue a visa to a potential visitor once his travel documents are compiete, and he shows evidence of his ability to sustain himself during the journey? What right has this particular foreign mission to dictate Nigerians what religious sect they must belong before they are allowed to perform the Hajj?

These are some of the vital questiens which have remained a puzzle to Nigerians since this foreign embassy came out with its latest arrogance.

While we are happy with the personal intervention in the matter of both the Lagos State Commissioner for Information Alhaji Alade Odunewu and the Head of State's principal secretary, Mr. Hamzat Ahmadu, we call on the FMG to seriously warn foreign missions in Nigeria against the tendency of over stepping their bounds. Cordial relations between two countries should not be achieved through treating one party like an under dog. A measure of reciprocity and fairness is desired in International relations.

(Daily Express Nigeria January 3, 1974)

Saudi Intolerance

The Saudi Arabian decision to exclude from the Holy Pilgrimage members of the Ahmadiyya Movement-in-Islam is religious intolerance of the greatest order which has no place in Islam. The pilgrimage is one of the five pillars of Islam and every muslim is enjoined to perform the Hajj if he or she has the health and the financial resources. To exclude a sect of muslims from it is, therefore, a gross disservice to the faith.

The reason given by the Saudi Arabian Government for this action is that the Ahmadees proclaim Ghulam Ahmad as a prophet AFTER the Holy Prophet Muhammad. The Saudis contend that the Quran teaches that Mohammad was the last prophet, the seal of prophets. Even granting the interpretation of the Quran as given by the Saudi Arabian sect, why should that preclude any muslim from performing the pilgrimage? The most important consideration is: Are the Ahmadees muslims? No one has

denied that they are. And no one can deny that the Ahmadiyya Movement has made considerable contribution to the propagation of the religion and the advancement of Islamic education.

Indeed, the two groups of Ahmaddiyya Movement in Nigeria can claim to have done more than the traditionalists to modernise the practice of the religion and thus make it more attractive to the Nigerian youth. The reward of such a service is not to treat Ahmadees as if they were infidels.

There is nothing in the Quran or in the Hadith which forbids a muslim from performing the Hajj even if he defaults in any of his religious obligations. The Saudi Arabian Government has no control over any muslim outside its territory. It is only an accident that the site of the Holy Pilgrimage is within its territory. The Government should not behave as if it was the muslim equivalent of the Vatican. For there is no popery in Islam.

In this connection, we consider it unfortunate that some members of the Ahmadiyya Movement are contemplating a change in the name of their oraganization because of the Saudi Arabian action. We hope that the Movement as a whole will reject this suggestion for it would amount to a total surrender to religious intolerance. And it would do no credit whatsoever to the current leaders of the Movement. (This does not refer to the Jamaat with headquarters at Rabwah. Editor, Tahrik-i-Jadid)

The line of least resistance is always dishonourable course. But it is even more dishonourable that the Saudi Arabian authorities should be allowed to dictate what name *Nigerian oraganization should bear. The honourable course for the Ahmadiyya leaders is to standt up and fight in the name of their rank* and file. And they are bound to win.

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(Nigerian Tribune Nigeria
31 December 1973)

ISLAM—
the Hope and Victory

when you begin
all your within
is without sin

but worldly desire
creates an empire
we call it : the fire

is therefore a hope
to destroy the dope
of being so proud
of hate from without ?

my dear, when true love
sinks from the above
all manly sin
leaves his within.

and nothiug remains
but HIS words like chains

QURAN is your freedom
QURAN is your love
your only kingdom
if your love is a dove

Hadayat-Ullah

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JALSA SALANA

Below we reproduce the text of a brochure that was prepared and published by the Afsar Jalsa Salana on the occasion of the Jalsa held in December 1973. —Editor

In December 1891, Hazrat Mirza Ghulam Ahmad, peace be upon him, the founder of the Ahmadiyya Movement in Islam, according to Divine Will and guidance, announced the holding of the first annual convention of the Ahmadiyya Community. Only 75 people attended this first convention. The regular annual holding of this convention began in 1892. The second convention was attended by 327 people. This convention has been regularly held since then every year except 1893. And every year number of people attending it has risen. In the last convention held in 1946 at Qadian, before the partition of the Indo-Pakistan subcontinent, the attendance was 34,000. At partition, except for a small number of people, the Ahmadiyya Community had to leave its centre and migrate to Pakistan.

After partition the first convention was held at Lahore in 1947. About 6250 came to attend it.

Immediately after partitien the central offices of the Community were established at Lnhore on a temporary basis. The Community needed a place for a permanent centre. An uninhabited and uncultivated tract of land lying between the cities of Lyallpur and Sargodha and situated on the right bank of the river Chenab was selected for this purpose. This new centre was named Rabwah.

The first annual conventian at Rabwas held in April 1949, 6000 people attended this convention. The next annual convention was held at Rabwah in December of the same year and it was attended by thirty thousand people. Since 1949 the convention has been held regularly except for 1971 and the attendance has been rising steadily every year.

The Promised Messiah according to Divine Revelation had foretold :

إنى حاشر كل قوم ياتونك جنبا و انى

انرت مكانك تنزيل من الله العزيز الرحيم

"I shall send groups of people from every people to you. I have lightened your house. These are the words of Allah Who is *Aziz* and *Rahim*".

(Tazkira Page 391, 3rd Edition)

The objects and aims of the convention

In the words of the Promised Messiah the prime object for which this convention was being proposed was "only to seek knowledge, consultation for the help of Islam and to meet the brethren." He goes on to say "This convention should not be considered like ordinary conventions. It is a matter which is founded purely for the support of truth and spread of Islam. The foundarion stone of this community has been laid by God Himself with His own Hand. And he has prepared peoples who will join it shortly because it is the doing of that Al-Mighty before whom nothing is impossible."

The first convention began under a host of difficulties. The learned religious scholars and leaders opposed it and issued decrees declaring the holding of such a convention as heresy.

In the beginning boarding and lodging

of the guests coming to the convention was arranged by the Promised Messiah personally and in his own house. All the expenses connected with their stay were met with by the Promised Messiah himself. But as the number of guests coming to attend the convention steadily rose higher and higher these arrangements also underwent necessary changes. At present, arrangement for the boarding and loding of the guests of the Promised Messiah have to be made on a very vast scale. For this their is a permanent, though honorary, officer in charge of the convention called Afsar Jalsa Salana. He has a skeleton staff and he and this staff looks after the affairs of the convention throughout the year. For the days of the convention there are three main community kitchens (Langer Khanas) where food for the coming guests is prepared. Until a few years back all the bread was baked by manual labour in earthen ovens fixed in the ground. But the vast increase in the number of guests made it quite obvious that the methods for the preparation of food in general and bread in particular used in the past would not be able to meet our requirements. So two community kitckens have been provided with machines for baking bread. These machines are run on electricity and natural gas is used as fuel for heating. Efforts are being made to avoid manual labour in bread-baking completely and it is hoped that in a few years time there will be fully automatic machines for baking of bread. Each community kitcken prepares food for about 25—30 thousand people twice a day. For the sick and the old there is a separate community kitchen where special food is prepared for them.

There is a department of supply under the Afsar Jalsa Salana which is responsible for buying and storing of all provisions and commodities required by the community kitchen. This department is also responsible for making an estimate of all the other things required during the stay of the guests of the convention, and for making a provision for such things in advance.

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There are three different kinds of arrangements for the lodging of the guests.

(a) *Community lodgings* The buildings of the educational institutions, and offices of Sadr Anjuman Ahmadiyya, Tahrik-e-Jadid, Waqf-e-Jadid, Khuddamul Ahmadiyya, Ansarullah, Lajna Amaullah etc. are vacated and made available for the staying of the guests.

(b) *Tents*. A large number of tents is also provided in order to overcome the shortage of accomodation.

(c) Residents of Rabwah vacate a large number of rooms in their own homes for the guests.

Ladies have their own separate community lodgings in the offices of Lajna Amaullah, Nusrat Girls School and Jamia Nusrat for Women.

So, for a few days in this way a town of less than 20 thousand, with joy and spirit of love accomodates about one hundred thousand guests.

To prepare, distribute and make eating arrangements for the food of one hundred thousand people require a large number of workers. All this work force is provided by the people of Rabwah, students, office workers, teachers etc. on a voluntary basis. About 1800 people have volunteered themselves this year. All the volunteers are assigned different duties and their names and duties are printed in a duty chart. From this chart everyone comes to know what duty he has to perform during the convention. In addition to volunteers required for the community kitchens a large number of people are also required for various other matters

such as general information, traffic control etc. connected with a gathering of more than a hundred thousand people. Hundreds of volunteeers perform these and such other public services. All these different kinds of arrangements are made under the direct supervision of the Afsar Jalsa Salana.

Nazir Islah o-Irshnd Sadar Anjuman Ahmadiyya is responsible for the holding of the meetings of the convention, and making seating arrangements for the audience, setting of stage etc. Selection of the speakers and topics for speeches is also his responsibility.

Both Afsar Jalsa Salana and Nazir Islaho-Irshad work under the direct supervision of Hazrat Khalifatul Masih.

Last year more than a hundred thousand people came to Rabwah from outside. This number also included a large number of guests from abroad.

People of Rabwah are delighted that, on the appeal of Hazrat Khalifatul Masih III, a large number of delegations of the Ahmadis of foreign Countries are arriving at the 'Jalsa' this year. We welcome them whole heartedly and pray that Allah may make their coming to the Convention and the Centre of the Community a source of spiritual blessings and happiness for them

Ahmadis are very happy that the words of the Promised Messiah that God has prepared peoples for this convention, have begun to be fulfilled by these delegations from abroad.

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Maulana Sheikh Mubarak Ahmad, Ex-chief Ahmadiyya Missionary, East Africa is seen in this picture with Chief Adam Sapi Capital Minister who recently visited Pakistan.

Nigerian Broadcasting Service

NASEEM SAIFI

How to Read the Holy Quran

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Tashahud and Suratul Fatiha

Dear Listeners! If I tell you at the very outset that in my today's talk I am going to tell you how to read the Holy Quran I am sure you will be quite surprised. Some of you might think perhaps what I mean is that after this talk of mine all those who cannot read the Quran will have learnt how to read it. Others might say, 'So you are going to teach us how to read the Holy Quran, as if we do not know how to read it.' Well, with due deference to all those who can read the Holy Quran I venture to say that it is not the mere fact of reading that forms the subject matter of my talk. I shall go a little farther than that. And who knows that when I have finished my talk some of you might actually realise that I had something to say and I have said to the advantage of at least some, if not many.

Now, as for the reading of the Holy Quran is concerned, I divide the Muslims into three groups. One, those who cannot read it at all. Two, those who read the Arabic text but do not know what the verses they read, mean. Three, those who can read and translate it. I am sure all of you fall into one or the other of the above mentioned three groups. That being the case, let us take the first group viz. those who cannot read it at all. Let me ask them: Do you know what the Holy Quran contains? I am sure you might retort "How dare you ask that question, when you know that we cannot read the book." Of course I know that you cannot read, but it appears to me very strange that you should not know what it contains. Have you ever seen an illiterate person receive a letter from his friend or relative. What happens next? Does the receiver say that since he cannot read he will not care to know what the letter contains.

It simply does not happen like that. The receiver runs here and there to find somebody who can read and then begins to beg that the letter should be read to him. Not ouly that much. He goes to so many people and gets the letter read many a time. In fact the more illiterate a person is the more he is anxious to get his letter read by as many people as possible. Have you ever realised that the Holy Quran is also like a letter written by God and addressed to you—I am pointing to you particularly, because that should be the attitude of all us. But how strange! You have received a letter from God and you have never cared to go to some one who can read it and you are quite satisfied with keeping it at a higher place out of respect. Can't you display at least as much of anxiety to know what it contains, as you display when you receive a letter from your friend or relative.

Do you now understand why I posed you the question that I actually did. Despite the fact that you cannot read the Holy Quran, you are expected to know what it contains. Just realise that it is a letter written by God and addressed to you.

Now let us go to the second group—those who can read the Holy Quran but do not know its meanings. I need not repeat what I have said to the people in the first category but to a large extent argument is the same. I have only to add this much that you are in a better position. You can read the book. Of course you might have been told that the mere reading of the book, without knowing its meanings, is of no use. Remember this argument seems to be weighty. But it is not It is only correct partially. We may admit that reading the Holy Quran without knowing its meanings is not of Much use—stress on Much—but we do not admit that it is of No use at all. The first and the foremost object of Religion is to draw mankind nearer to God. Anything that can do that, must never be considered to be of no use. Shall I say something about letters again? When you receive a letter from a loved one you treat it in quite a different way from that of other letters. You are tempted to kaep it as close to your heart as you can. Do you say you put it in your left pocket near your heart, even literally speaking. But why so? It is an expression of love and it adds to your affection. Now suppose your beloved comes to know that that is how you welcome such letters. Don't you think that loved one will appreciate it very much. Same is the case with the Holy Quran. I have already said that it is a letter from your God. Is God your loved one. If He is, then show affection to this letter. God who is Omniscient will not need to be told that you treat His letter with respect. He will know it Himself and thereby you will go higher in His estimation. That is one of the objects of Religion. Do not mind the people who tell you that mere reading the Holy Quran i. e. without knowing its meanings is of No use. They are trying to detract your attention from God. Do continue reading the Holy Quran.

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But in no case take these words of mine to mean that you need not learn the meanings. It is very essential that you know what the Holy Quran contains. What I am doing at the moment is telling all the three categories how to make the best use of the condition in which they at present are.

Now comes the third group. The group the members of which can read the Holy Quran and also translate it. But is that enough? Certainly not. The Holy Quran is not just to be read and to be translated. It is a book to be lived. And how can you live this book. Let me tell you, and I am telling you this not because it is a news to you, I am just trying to remind you. So let me tell you that the Holy Quran contains three things. One, Commands and pieces of advice. Two, what the faithful people did in the past and what they are expected to do in future. Three, what the non-believers did in the past and what they are expected to do in future.

Having known this much the reading of the Holy Quran assumes quite a different shape. Now read a passage of the Holy Quran with these three things in mind. You will come across some commands and pieces of advice, ofcourse the pieces of advice are no less than the most expedient commands of God. Look into your life. Are you obeying those commands and do you pay any heed to the pieces of advice contained in that passage? If you do, then you are really living this book. I hope you understand what I mean by living the book. Well, next you may come across some incident which took place in the past wherein it is mentioned what the

faithful people did or may be it is something about future where you have been told what the faithful are expected to do. Again apply it to your life. Later on you may be reading something about the non-believers. Does your life fall in line with them. If so, it is a matter of regret. You must change. I very much wish that I could qoute the passages from the Holy Quran and explain what I actually mean. I leave it to some other occasion.

However, let me recapitulate. If you do not know how to read the Holy Quran, like a letter from a friend, take it to someone who can read it. Create an anxiety in yourself to know what it contains. If you can read it, but you do not know its meanings, do not be discouraged by those who say that mere reading is of no use. It is of great use. Continue reading. But at the same time try to learn its meanings. If you can read and you know its meanings you have the best chance of living this great book. While reading a passage try to apply it to yourself and see that your actions conform with those of the believers mentioned in it and try to shun everything that is said about the non-believers or those indifferent towards religion.

Before I close, I pray to God that He may give us the understanding of His Message contained in the Holy Quran and may enable us to live this message. Amen.

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The Nigerian Delegates to the Jalsa Salana (1973) with the members of the Jamaat at Multan. The delegates are Alhaj A. A. Abiola and Alhaj A. W. Folawiyo

جلسہ سالانہ ۱۹۷۳ء کے موقعہ پر نائیجیریا کے نمائندے الحاج عبدالعزیز ابی اولا اور الحاج اے۔ ڈبلیو فلاویو احمدیہ جماعت ملتان کے ہمراہ

A MESSAGE

Digitized by Khilafat Library Rabwah

Following is the Message from Hazrat Amirulmominin Khalifatul Masih III, on the occasion of the first Jalsa Salana of Ahmadiyya Jamaat Tanzania, held at the Ahmadiyya Salaam Mosque. Libya Street Dar-es-Salaam, on the 25th and 26th days of August, 1273 :

Dear Brethren and Sisters-in-Islam,

It is with pleasure and gratefulness to Allah that I have learnt of the first Annual Jalsa Salana. I pray that Allah bless this Jalsa and all those who participate in it. Remember, the duties of Ahmadi Muslims of African countries are very great in deed. Our African brothers have been denied their rightful place in the community of nations for too long. It is Islam and Islam alone which can and is destined to bring real justice and freedom to Africa. As the torch-bearers of Ahmadiyyat, the true Islam, you are charged with the responsibility of bring home this fact to each and every human being in your part of the world. The advent of the Promised Mahdi and Messiah, on whom be peace, places on your shoulders the very heavy responsibility of projecting and promoting this Divine scheme whose implementation will mean the uplifting and emancipation of all mankind in general and of Africa in particular. You have, therefore, to work for it and live and die for it not as complacent human beings but as men possessed. You will have to try to be true Muslims in order to convey the truh of Islam and Ahmadiyyat as it should be conveyed.

May Allah be your strength and inspiration and protection. May He bless you and be with you ever and always.

Wassalaam,

Mirza Nasir Ahmad,

12.8.52/73. Khalifatul Masih III.

Maulana Abdul Karim Sharma who left for East Africa recently.

Malik Mohammad Akram has left for the Gambia

PRICE LIST
OF
BOOKS ON ISLAM

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			U.S.Dollars
1.	The Holy Quran with English Translation and Short Notes fine Paper	...	7.00
2.	The Holy Quran with Eng. Translation included Introduction	...	4.00
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